

BLUE GRASS BLADE

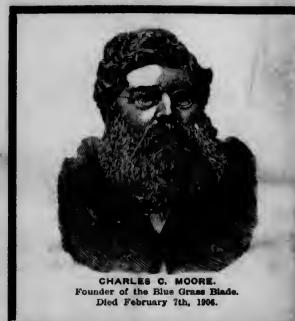
A. T. Parker
High and Able, and
Simplicity

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XIV. NUMBER 50

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EDITORIAL

The downtown fool doesn't know it.

No man can be really happy unless he really
thinks he is.

It is an impossibility to put the same shoe on
every foot.

While some human hearts wither before they
bloom it is better not to waste any fresh tears over
old griefs.

Men must learn to govern their appetites and
not allow their appetites to govern them and then
the passions will become their servants and not
their masters.

When the modern Christian begins to love his
neighbor as himself we may expect to hear that
even Mephistopheles has begun to warble, "Near
er my God to Thee."

The moment a man, born of woman, hits the
globe he starts on a jog trot for the grave. Under
our present Christian system he has little to hope for.
His only visible reward for long days of labor
and nights of pain is an epitaph he cannot read
and a tombstone he does not want.

One by one the foolish barriers that have circumscribed the usefulness of woman have fallen
and she is now pressing eagerly forward into widening fields. If she has so far failed to prove her-
self man's intellectual peer she has ceased to be a pensioner upon his bounty. The world grows
more liberal as it begets wisdom. With a broader
independence is coming grander ideals, loftier aims
and a nobler womanhood.

For more than half a million years man has been
toiling onwards and upwards, impelled by that
mysterious law which causes the pine to spring
towards the sun. Sometimes the advance is by

leaps and bounds as when some giant intellect
brushes aside the obstructions at which lesser men
toil in vain. Sometimes the Car of Progress
stands still for a century or more, or else rolls slow-
ly backward into brutishness, there being none of
sufficient strength to advance the standards fur-
ther up the rugged mountain sides of life. Thus,
always in ebb and flow, gaining and losing only to
regain, nations and peoples rise and fall but to
serve as stepping stones wherein mount a nobler
race and a greater, grander people. If there be
any divine purpose in this, in intelligence has failed
to comprehend it.

RELIGIOUS LIBERTY MUST PRECEDE ECO- NOMIC FREEDOM.

Our readers will recall that in announcing our
editorial management of the Blade it was emphati-
cally stated that it would be made a free lance for
the intelligent discussion of all subjects pertain-
ing to the happiness, welfare and development of
mankind. This policy we propose to rigidly and
strictly maintain, with partiality towards none.
Every movement that is a missionary movement
contains some good. All aim at reformation. More
change is not reformation, in the strictest sense,
for true reform not only implies change, but im-
provement with the change. It must be taken
for granted that change does not always carry
with it improvement for change might be made
backward instead of forwards.

During the course of our advocacy of the cause
of Freethought we have frequently been asked the
question if it would not be more advantageous and
could we not accomplish more good by striving to
effect an economic reform, i.e., improvement in
the economic conditions of society, instead of con-
tinually working along the lines of Freedom of
Thought as it is applicable to religious environ-
ments alone? There is a great deal of force in such
a question and it is worthy of serious considera-
tion. A large number of our subscribers entertain
similar notions but the question involves more
than can be seen upon the surface.

To show how strongly this idea has imbedded
itself in the minds of some advanced thinkers we
publish the following communication in this issue
rather than relegate it to the "Letter Box" because
of the reason that we deem it worthy of some
attention. The communication reads in part:

"The Blade contains many good articles. I wish
the Blade's managers could grasp the fact
that economic conditions mould the ethics of the
religion of all nations; the church and the army
being the bulwark of the ruling class. If the rul-
ing class in our country would establish the custom
of feasting on broiled child at the 'Lord's Supper'
the church would not dare oppose it, but prove by the Bible
that it was a righteous thing." This

places the Bible in almost absolute authority in
matters political as well as religious. Just so long
as the priest is able to "prove by the Bible" that
any political or religious system, however tyrannical,
is a "righteous thing" then we have an im-
portant work to do to destroy the influence of that
Bible over the minds of the people.

True indeed, no man can be a patriot on an
empty stomach. With an aching void in the region
of his waistband he is merely a savage animal—
a dangerous beast. Put a square meal inside of him
and a clean shirt on the outside and he is a fit
subject for political saving grace. The con-
centration of wealth in the hands of a few and the
impoverishment of the common people until it has
meant either the "bread of charity" or the "blood
of the revolution" has been heretic of moral de-

cency and spiritual death.

Are we driven? Can man win and retain power
while religious superstition runs riot in the
blood? We think not. Hence we believe that
the remedy is religious first and that political
change will follow:

Clear, ringing, and to the point are the lines
of Pope when he said:

"Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge and lust;
Such as the souls of cowards might conceive,
And formed like tyrants, tyrants would believe.

Zeal then, not charity, became the guide;

And hell was built on spite, and heaven on pride."

tyrants, if you please, are able to keep them in
political subjection. The history of the world
shows that in all revolutionary movements religious
freedom preceded political freedom and that the
throw of the priest came before the over-
throw of the king.

Before the revolutionary fathers of this repub-
lic could bring their minds to that condition when
they would grasp the sword and wield it in behalf
of political freedom the power of the priest had
been partially broken, and its breaking came
through the forceful advocacy of the cause of
religious freedom made by Thomas Paine, Thomas
Jefferson, Benjamin Franklin, and others of that
period associated with them. In France similar
conditions existed. Mirabeau, Voltaire, Danton,
and even Paine again, first broke the chains of
religious tyranny and Le Grand Monarque soon
thereafter, was led to the scaffold. Political freedom
will be but a dream so long as the priest can
retain his power over the minds of men and women.
It is for this reason that the Blade prefers to
strike at priesthood for with its power destroy-
ing kingship will immediately perish.

No better illustration of this simple truth is to be
found than in that portion of the letter quoted
above wherein it says: "If the ruling class in our
country would establish the custom of feasting on
broiled child at the 'Lord's Supper' the church
would not dare oppose it but prove by the Bible
that it was a righteous thing." Here is the essence
of the discussion in a nutshell. They would "prove
by the Bible that it was a righteous thing." This
places the Bible in almost absolute authority in
matters political as well as religious. Just so long
as the priest is able to "prove by the Bible" that
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THE STRENGTH OF ORGANIZATION.

The success of the present church element is en-
grafting upon our body politic sundry laws designed
to crush out infidelity by brute force is an evi-
dence of the strength that lies in concentration.
The church is a well organized minority, a closely
knit body, wherein each member makes the con-
cern of the organization his own. On the other
hand the Freethinkers of America are a widely
scattered people with no cohesive force and their
propaganda is left almost altogether to individual
effort. It is indeed a truth that the church party
has become a political party which would, if it
could, limit a man's reading to the blatherskite,
vaudeville sermons of Sam Jones and Fox's book
of martyrs. In this compact body the political tenets
of the church militant is holier even than the ten
commandments, presumably traced by the finger of
Almighty God. This unholy propaganda is be-
coming a crime against the republic. It is a poison-
ous dink driven deep into the vitals of our con-
stitutional freedom. It is a foul blasphemy against
Liberty, Equality and Fraternity, the terrestrial
trinity of our fathers.

ANSWERING A CRITIC.

Elsewhere in this issue we publish an article
from T. S. Givan who dissents from our views that
death is the end of individual existence.

It is the spiritual heritage of every man, woman
or child to differ with any views uttered by the
Blade or any of its writers and to give expression
of such dissension wherever possible. The Blade
will open its columns to any honest and sincere
criticism as well as to the advocacy of any cause
having for its purpose the ennobling and uplift-
ing of mankind. Our chief desire is to make the
Blade a people's forum where a lance may be
broken in an intellectual tourney.

Mr. Givan dissents from our expressed opinion
that death is the end of individual existence but
in making the quotation from the Blade he has
simply selected such portions that would not fit
his purpose for argument without quoting the full
context. This is not a fair method of discussion
but we will take Mr. Givan's view of it for the
sake of the argument. Like a fresh washed Camp-

bellite we are always willing to "spur" for the
cause we advocate and love. Questioning our po-
sition Mr. Givan says:

"Rather should we observe that 'results' and
'struggles' are the effects of existing life; that
souls are entities from all eternity, and are the
things existentially, as countless units or individ-
ualities of being, without which there is no cogni-
zance of other things and, as 'you cannot remove
one fact from the universe,' the factor of in-
dividual life continues."

True indeed, results and struggles are the ef-
fects of existing life, but this admitted, the fur-
ther fact that life, itself, is simply the result of a
peculiar combination of material forces, remains
absolutely untouched. It is also true that without
life there is "no cognizance of other things" and
as I had no cognizance of other things before my
individual life began I have no hope or expecta-
tion that I shall experience any such "cognizance
of other things" when I am dead. The personal
pronoun is used here for the reason that I am
unable to speak for others. Although it is not
a result that may be made an element in a
combination of forces that produce other results
which in the aggregate make up what we term
existence.

It is further argued that "our infinity is not a
mere bundle of atoms, in human form, with a blank
scroll for a mind, upon which others may write
what our first thoughts shall be." This statement
is not borne out by demonstrated fact. Every per-
son of intelligence knows that when a child is
first thrust into the world its only sensations are
hunger and repletion, cold and warmth. Months
and sometimes years of patient labor is required
to bring the mind of the child to that stage where
in it can remember likenesses and unlikenesses,
and further years of patient labor are required to
teach the child to think and later to find expres-
sion for its thoughts through figures of speech.
The child's "first thoughts" are such as associa-
tion and environment have produced, conjointly,
to improve only as his sensations increase in num-
ber. He may now begin to build his intellectual
edifice as high as circumstances will permit, but
he can never overrule the foundation and this is the
limitation placed against him by the law of his
being.

Worse still, the doctrine of reincarnation a truth
so involving life and death, and consciousness
and non-existence, then that consciousness must be et-
ernal, takes away from you experienced light
and shading it not, what right have you to
assert that this consciousness will continue after
death?

CHRISTIAN CARRION BEFOUL THE GRAVE OF EDITOR MOORE!

It's the same old street car,
And the same old old male;
The same old driver
On the same old stool.

There has not been a Freethinker of any promi-
nence for the past century, or more, who, passing
into the cold and silent grave, but the priestly car-
ion crowd, the gospel sharks of the truly Christian
faith, have started rumors and reports that some
sort of reactivation took place on the dying bed
and that in the last few moments of flickering life,
the dying man, or woman, called on the name of
God. The readers of the BLADE have, doubtless,
learned by this time, that in the death of our late
beloved editor Charles Chilton Moore, no exception
was made to this Christian rule.

It is probably true that some Freethinkers recant,
and it is probably true that many Freethinkers will
reconvert in the future. The attitude of the mind
is largely dependent upon conditions, but if every
Freethinker in America should recant at the hour
of death, it is no proof of the existence of any
God above, or even as to the truth of Christian ten-
ets. As a matter of fact Christians are recanting
every day. Every Freethinker is a recanted Chris-
tian, some to greater, others to lesser degree, accord-
ing to social and domestic conditions and the intensity
of their previously formed beliefs. Every such change is a recantation and while the accep-
tance of the principles of Freethought by some
previously prominent Christian believer would not
be accepted as convincing proof of the everlasting
truths those principles contain, no more can the
supposed recantation of Freethinkers be inter-
preted as proofs of Christianity or of the doc-
trines it is promulgating.

Suppose all Freethinkers recanted on their death
bed. What would it prove? Simply this. It
would prove that while the Freethinker was in full
possession and control of all his reasoning facul-
ties, while the perception was bright and concep-
tion clear and strong, religion, so-called, could ex-
ercise no exertion upon his mind. But when the ravages
of disease, and of tear of lingering sickness, the wear
and tear of disease, lengthened suffering and pain,
all combined, had weakened the brain and impaired
the intellect, and surrounded, probably, by Christian
relatives or friends, who urge some recog-
nition of Christ, however slight, some weak re-
sponse is made in earnest, perhaps, and perhaps in

(Continued on page four).

THE TWIN CURSES OF THE AMERICAN REPUBLIC

MASTERLY EXPOSITION OF OUR POLITICAL DISEASE BY DR. T. J. BOWLES. MONEY POWER GIVEN A MERCILESS SCARING AND ITS INTRIGUES UPON THE GOVERNMENT EXPOSED.

"The money power during the last thirty years of its infamous existence has cost this republic in tears and sorrows and money a far greater sum than the slave power during the whole seventy-five years of its leprosy existence."

"For seventy-five years this great republic was dominated and controlled by a heartless oligarchy called the slave power, and for the last thirty years it has been dominated and controlled by a heartless oligarchy called the money power."

"For seventy-five years the slave power inspired all the statutes, and for the last thirty years the money power has made all the laws. For seventy-five years the slave power ruled both houses of Congress with its tools and agents, and for the last thirty years the money power has coerced and purchased enough of both houses of Congress to carry forward its infamous schemes of robbery and spoliation."

"For seventy-five years the slave power sent its ambassadors to represent us at all the courts of the civilized world, and for the last thirty years the money power has done the same thing, and has caused all the kings and tyrants of the earth to persecute the slavery of their subjects."

"For seventy-five years the slave power practically owned the public press, and for the last thirty years the money power has subsidized it, to push forward their schemes of infamy. For seventy-five years the slave power compelled the occupants of nearly every pulpit to uphold the divinity of slavery, and for the last thirty years the money power has made these ambassadors of God uphold the divinity of gold and sustain their vile and devilish schemes to enslave the common people in this republic."

"For seventy-five years the slave power filled the presidential chair with men who had been guilty of the crime of human slavery, and for the last thirty years the money power has filled this highest executive office with scoundrels and apostates for their awful crimes aga[n]st America and citizens."

"For seventy-five years the slave power made stealth bounds of every American citizen to aid in its hellish work, and the money power in 1866 made spies and detectives of all its pliant tools to hunt down and persecute every honest man in this great nation."

"For seventy-five years the slave power suppressed the freedom of speech, the most sacred of all human rights, and for the last thirty years the money power has closed every avenue to prevent the people from learning the unfathomable depths of their devilish schemes and infinite infamy."

"For seventy-five years the slave power, incited wroth, applied the torch, and with fiendish vengeance persecuted unto death the good and the great who raised their voices in sympathy for the suffering and sorrowing black man, who had been robbed and whipped for 200 years ago; and for the last thirty years the money power with ghoul-like glee has watched 80,000,000 tolling bones and women hopelessly helpless in the toll of its hellish greed."

"For seventy-five years the slave power created the courts and forced them to decide that it was right to enslave human flesh, and for the last thirty years the money power his clothed with ermine a set of men called judges who have gloried in cheerful obedience to the demands of their heartless master, and some of their decisions have been as monstrous as the court that condemned Socrates to take the fatal draught of hemlock; some of their decisions have been as infamous as the court which condemned Jesus Christ to walk barefoot over the stony streets of Jerusalem while bearing beneath the burden of crosses to the cold, often bitter death; some of their decisions have been as wickedness of hypocrites and Pharisees; some of their decisions have been as heartless as the court which condemned fair Virginia as a slave, one of the darkest pages in Roman history; some of their decisions have been as shocking to the moral sense of mankind as the court which compelled Galileo to solemnly deny the great truth which he had discovered that the earth revolves around the sun; some of their decisions have been as savage as the court which lighted the fires of persecution which glowed at Oxford and Smithfield over the

cinders of Latimer, Ridley and John Rogers; some of their decisions are as devilish as the courts which hung witches in Massachusetts more than a hundred years ago."

"The cruelty and the crimes of the slave power for seventy-five years finds a perfect parallel in the heartlessness and malice of the money power during the last thirty years."

"The slave power finally concluded to wreck and rend our great republic, and after four years of awful fratricidal war the simoniac monster was exterminated with fire and sword at the fearful cost of billions of treasure and the precious blood of one million men."

"The money power during the last thirty years of its infamous existence has cost this republic (built by Paine, Jefferson, Franklin and Washington) in tears and sorrows and money a far greater sum than the slave power during the whole seventy-five years of its leprosy existence."

"The money power during the last thirty years of its infamous existence, and when we think of the suffering and death, the poverty and crime, the cruelty and malice, the suicide and the cries of orphans, directly caused by this infamous monster, it is difficult to understand how any human being can throw the weight of his influence to perpetuate the rule of the Republican and Democratic party."

"At the altar of the money power may be found on their knees all the kings and tyrants of Europe; at the altar of this god may be found on their knees the Boltons and the Morsans, the Dave Hills, Tom Platts and Depews, the Clevelands, the Hydes, the McCruds, and every member of every trust and every syndicate in the world."

"This four-temperated called the money power, made up as it is by the leaders of the two old parties, is the high product of all the wickedness in the world; it had its origin in blind chieftains and in the malevolent brain of misanthropic kings and tyrants, and it grows luxuriantly in dead hearts where serpents hiss and creep and crawl, and it lives and flourishes by robbery, hypocrisy and fraud, and all its joys spring from the wicked and ruined bones of

"T. J. BOWLES, M. D.
"Muncie, Ind."

from Jefferson and Jackson to Grover Cleveland and David B. Hill, both of whom are Don Quixotes for the money power, ever ready to do all its infamous and dirty work and to perform all its devilish and humiliating offices."

"One of these hypocritical scoundrels are so devoted to their master that they always take an active part in nominating both the Republican and Democratic candidates for president, in order to insure the money power against any possible harm. An American citizen who votes for any man for president that is acceptable to these twin monsters should be sent to an asylum for the feeble-minded."

"The only hope now left to destroy the money power and re-anchor the republic to the Declaration of Independence is to drive the Benedict Arnold and Judas Iscariot out of the Democratic party into the Republican party, where they probably belong, and arouse and awaken the honest men of all parties and align them if possible under the leadership of some illustrious patriot, who worships at the shrine of Jefferson and Lincoln."

"If this cannot be done, the same tragic fate awaits the money power that overtook the slave power in 1865, "God help us," when Lincoln or a Jefferson will in the near future lead an irresistible army of patriots to the ballot box, and with whips and thongs of righteous indignation drive from the temple of liberty the vampires that have for thirty years lived upon the blood of the tolling millions."

"If the money power which now controls the pulpit, the press, the universities, the courts, the president and the congress of the United States can be overthrown, liberty will make two great strides, it will make the climb of this world, and the whole human family will reach the highest plane of happiness ever before achieved since man first set his foot upon this beautiful earth."

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WHEN ROME RULES AMERICA

DR. WILSON POURS IN A BROAD-SIDE UPON THE BOASTS OF CATHOLICISM, NOT A FAIR LEFT TO STAND UPON.

Photo by Boaz of Human Curiosities.

"To the world at large, which cost the lives of 70,000 patriots, the slave power had to be destroyed by fire and sword, and if our children are to be saved from a far worse than was ever endured by the black man, the money power must be destroyed root and branch and buried out of forever."

"Besides this problem all other problems sink into insignificance; army bills and tariff bills, internal canals and finance, internal improvements and the race problem, public administration of justice, and the like problems can never properly occupy the public mind until the money power is buried in the vast cemetery of the past, and the people rescued from the robbery and spoliation and plunder of this soulless Frankenstein, which now has its iron heel upon the goddess of liberty and is in complete possession of the government."

"This devilish money power that is now controlling every department of the government with despotic authority, was created by the people, and can be destroyed by the people, provided every loyal man will forget that he is a Republican, Democrat, Prohibitionist, Socialist or Single Taxer and remember only that he is a patriot, and give his support only to men who love the republic and revere the memory of Jefferson and Lincoln and the Patriots and heroes who have died for liberty."

"The men who now direct and control the machinery of both the old political parties are pliant tools of the money power, and would be identical in character to any nation to whom to destroy this hydra headed monster by supporting with his ballot any man who was acceptable to these Judas Iscariots."

"There is an infinite distance between Abraham Lincoln and Theodore Roosevelt, and the Republican party as now constituted can never be transformed, because the germs of patriotism in the hearts of its leaders have long since been crushed out, not only by plundering millions of people at home, but by exploiting the wealth of the uneducated masses from home. There can be no hope for the reformation of the Republican party, because for thirty years its leaders have descended to immeasurable depths of infamy and would be infinite folly for any intelligent American citizen to cast his ballot for any one of the Benedict Arnolds who control this political party."

"There is also an infinite distance

from Jefferson and Jackson to Grover Cleveland and David B. Hill, both of whom are Don Quixotes for the money power, ever ready to do all its infamous and dirty work and to perform all its devilish and humiliating offices."

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its foot upon their necks, before they will wake up. The sooner it makes the attempt to take the country and run it, the better for American liberty, and the worse for it, for it will then be everlasting and eternally put out of business."

"There is going to be a religious clash eventually and Freethinkers welcome it, as such epoch will make the beginning of the reign of Freethought. All religious strife has ended with agnosticism for religion, and advancement of liberty of thought and speech, so Freethinkers need have no fears. If bigots might fight, let 'em fight."

The editor of the Freeman's Journal says: "Let us call our poor but faithful Irish Catholics from every corner of the world, and gather them into the very nests of those proud citadels which the Yankees are so rapidly building up."

This is as amusing as a story I heard the other day. A stranger in Cincinnati asked an Irishman the population of the city. "Well, there's just 65,000," said the poor but faithful Irishman.

"Is that all?" said the gentleman. "Why, from the appearance of your city, I would think there ought to be four or five hundred thousand."

"Well," said Pat, "if ye count all the Dutch, I suppose I'd suppose it's about 600,000."

"Not at all, the Irish, but the raw Catholic Irish, are disposed to think that there's no body else but Irish."

Well, when "the poor and faithful Irish from all parts of the world" are called here to take this country, they will find not only a lot of "damn Dutch," but a damned surprisingly lot of other people besides.

The other day I called professionally on a Catholic family, to whom I had given a half-ton picture of myself. As I entered, the wife was placing a picture in a frame that had had a picture of Pope Leo, blessed GIVAN.

best analysis of Nature, prove that there never was a beginning of things visible or invisible; that one jot or tittle can be added to or taken from the invisible forces or visible substances of universal nature; that, as we exist just so certainly have we always existed, and will forever exist.

Our infancy here is not a mere bundle of atoms, in human form, with a blank scroll for a mind, upon which others may write what our first thoughts shall be. Our baby souls are already inculcated with ancestral hereditary and personal histories; some of which will be revealed here. Many of the qualities we possess have been stored away in the peculiarities of our names and secret vaults of memory from the time of our birth.

We have innate likes and dislikes and nutritional conceptions not born of experience here, or imparted from associates, which clearly indicate a previous life to this. Parents are but parents of the body, and loving, watchful guardians of the soul of the child, which they intuitively feel is an independent spiritual entity, having its own inherent faculties of feeling and intellect, inalienable rights and accountabilities.

There could never have been a time when there was no something that man and woman were able to comprehend and construct. Intensity could not have become active without inherent force or energy applied. Nothingness would have forever remained nothing.

There is no sweeter hope than that we shall live again and always; as children of the precious past, as lovers of the long ago, as parents of the darling tots that have made our hearts radiant with holy joy, to be repeated again and again in the endures of the Forevermore!—T. S.

GIVAN.

NATURE KNOWS NOT ETERNAL FORMS

(By Otto Wetstein).

Tydau said: "Nature is not that capricious which invents philosophers and theologians have pictured it, but that universal mother, who brings forth all things as the fruit of her own womb. Nature is seen to do all things spontaneously, without the meddling of the gods."

In fact, nothing exists but Nature. In its infinite variety, Nature is omnipotent, force is infinite.

Nature, simply, is matter, innumerable and synchronously operative throughout infinite expansion. Science seeks and finds in the inherent physical and chemical qualities or potencies of matter the source of all occult activity and organic life. Absolutely no extraneous agencies, fabrics, worlds, constellations, miles or nanometers have ever been discovered by telescope or microscope—none needed. The sole factors producing phenomena are active and omnipresent in the matter constituting the planet.

The latter, being mind or God, unless we posit a huge miracle worker which hypothesis however leads deeper and deeper into the labyrinth of mystery—and then argument ceases.

Nature is like a great Kaleidoscope in perpetual motion—its forms ever changing, the scope ever the same.

There are no eternal forms of matter. Matter is a form of matter, hence not eternal. The way the working of nature he must humble submit to the inexorable edict of his environments, *sic*, that which begins must end. Not nor paternal, all forms of matter are transient, except matter in elementary form.

When man, flowers, trees and cosmic bodies are "created" this is true only in a restricted sense. These are not creative but simply formative processes—pre-existing matter assuming other forms. When the "White City" was created in 1898 not an atom was created, but the city was built out of atoms and soon was annihilated.

Forms of matter changed, but their constituents survived. As wood, stone or metal is needed to build a house or temple, so the physical structure is a necessity to fashion a man. And as the house is no more when destroyed so man ends when his organism, which made him a man, is no more. Let us stop fooling ourselves, and seek the truth no matter where it leads.

"On threats of Well and hopes of Para-

"One thing at least is certain—this life lies.

"One thing is certain, and the rest is lies:

"The flower that once bloomed for ever dies."

"The Indian takes his dog to heaven; the palfet sends his brother to hell."

"When a man prays one day and aches six the Great Spirit thunders and the evil one laughs."

A Good Route to Try

FRISCO
A SYSTEM

It traverses a territory rich in undeveloped resources, a territory containing immense mineral possibilities for agriculture, hot culture, stock raising, mining and manufacturing. And last, but not least, it is

The Scenic Route for Tourists.

The Frisco System now offers traveling public excellent service and fast time.

Between St. Louis and Kansas City and points in Missouri, Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida, and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates furnished upon application to any representative of the Company, or to

Passenger Traffic Department,
Commercial Building
"Main" I side

OBJECTS:
The Complete Separation of Church and State.

BY WHICH WE DEMAND

1. The separation of Church Property.

2. The abrogation of all laws favoring the observance of any religion.

3. The separation of educational funds for sectarian purposes for chaplains in our army, navy, legislature, and other State institutions.

4. The abrogation of the judicial oath in the courts and in legislative assemblies, and all other oaths requiring a belief in religious dogmas.

5. That no diplomatic relations be established with the head or official authority of any church or sect, or with any organization of any religion.

6. By uniting with and uniting individuals and families in the cause of justice, equality, and liberty, persecuted for religious and political expression or belief.

7. By reviving the concept of monopoly by law and by force.

8. By advocating equal rights and justice to all in governmental affairs, and by all other practical and just methods.

9. By uniting with and uniting individuals and families in the cause of justice, equality, and liberty, persecuted for religious and political expression or belief.

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THE BLADE'S LETTER BOX

Otto Wettstein—Many thanks for the compliment extended. There are circumstances over which men have no control. Besides instruction is not a happy faculty to cultivate.

Joe Moore—To cultivate, no doubt.

The gracious speech from woman's lips, I do think, I will send another dollar soon.—J.C. SEARS.

With as we Wrote.

Fairmont Spring, Kootenay, B. C.
Mr. Jas. E. Hughes

How my old heart throbs in sympathy for Bro. Moore's family. Good Bye; Good Bye—Bro. Moore, Rest!

I am older than he was, but I still live. I bow my head as I write while the tears come down my cheeks. Good Bye—Brother.

. . . SAMUEL BREWER.

Death Does End All.

Now I may sleep to sleep,
White waves eat my heart and
My friends, I need do not weep,
My sleep is without pain.

While the grass grows on my grave
And I am at perfect rest,
While I have no soul to take,
I am done with all distress.

Eternity is my home,
My deeds a short time may last,
Heaven nor hell will I roar.

I am dead the day is cast,
Flowers may grow from my dust,

I may feed the roots of the trees
My body will go to rust,

But I'll have no thoughts to grieve.

In death my world is not spent,
My substance will be here,

Only thoughts will be absent,

I will not think, hope or fear.

WILLIAM JUNKER.

Concord, N. C.

Like a "sing" it Came.

Mr. James E. Hughes.

Dear Sir and Brother—Like a sting has come the news of Dear Old Broth. in death. How I wish I could meet him now somewhere sometime, but now it is too late. How we will miss his writings in the Blade, his wit of humor; but we hope who sincerely, that the Blade will still move on, cutting its way through depths and superstition. You can still depend on Dear Mr. Henry and J. H. Wilson, the latter who has my heartfelt sympathy for the loss of his little girl.

Wishing you success in the Blade I beg to remain Yours in the same cause—O.R.A. H. FELTEN.

Emphatic and Foremost.

Mound Minnesotta.
My Dear Mr. Hughes—I commenced taking the Blade about five years ago, and wish to say that the number dated March the 4th, 1906, is the best number that ever came to me!

I like especially my sympathy, especially if it is put as you put it.

You say that some are stopping the Blade because Mr. Moore is no longer editor! I wonder if they think that a dead man should stop a dead friend? I have intended to stop a dead friend, but if that little friend I had with Mr. Moore about Rockefeller six months ago, but I'll be d— if I stop it now.

Of course, I may not take it long as I am four months older than Mr. Moore was, but I will take it as long as I can and don't you forget it!—DR. SCHUCK

Likes The Improvement.

My Dear Mr. Hughes,

Allow me to congratulate you on the great improvement of the "Blade" of March 4th. There is only one error in it. You should cut out the ridiculous statement at 50 cents. There is no one able to pay \$1.00 a year for same. But it is never too late to mend, so cut it out and then stop all subscription at the end of the year. Wishing you success, I am,—J. F. B. LILLARD.

Harrodsburg, Ky.

Wants a Better Picture.

New York.
My Dear Mr. Hughes:—I wish you might be prevailed upon to substitute that beautiful and accurate picture of Mr. Moore which is printed at the head of the column of the first page of the Blade for Feb. 18, 1906, in place that has stood so long, I worse than a caricature of the man. It no more indicates his intellectual qualities than would a picture of some other man who never saw Mr. Moore. It has always been a surprise to me that Mr. Moore was contented to have himself represented by such a cut as so long stood at the head of the first column of the Blade. You will at least please one reader of the Blade if you will consult a few of many readers on this subject, such as Mrs. Josephine K. Henry, Dr. Wilson, Dr. Watson, and some others.—E. B. FOOTER.

From Watson Heston's Widow.

Carthage, Mo.

Mr. Hughes,
Dear Sir and Friend—This is the

first opportunity I have had to write

to you, I certainly regret very much to learn of the death of Brother C. Moore. Give my sympathy to the bereaved family. I can sympathize with them to the bottom of my heart for it has been a short time since I lost my dear companion.

I see also that Dr. Wilson has lost his little girl, the only child. Oh, how sad this death is for the living. I have lost a husband, a sister, a brother, a nephew and a cousin in less than a year. It seems that trouble never comes singly, I certainly have had my share.—MRS. LOTTIE HESTON.

The Kind That Helps.

Ashland, Ky.

Friend Jim—After so long a time you will find enclosed a check for \$50.00 for which you will send the Blade to the following names.

I am well pleased with the last issue of the Blade. We miss our old friend and leader C. C. Moore, but know it won't do to give up. We must all work the harder to keep up that he so nobly fought for. Wishing you all the success in the world I am your friend—BANNING GRAY.

Dught to Have Lived Forever.

Athens, Ohio.

Mr. Jas. E. Hughes:—For the enclosed dime please mail me one copy of the Blade of February 18 to Mrs. T. R. Turner, Phenacite, O., and then mail two or three copies of the same issue.

I believe it is taken for granted that all of the Blade's subscribers very much regret the demise of our great champion.

Oh, how we would like to have had him live on and on even for centuries that he might rejoice with future generations in the ultimate triumph of the great principles and beliefs as he saw them with the eye of reason instead of faith. But Nature's laws are inexorable and many yet, perhaps, the Galilean and Bruno, who never will live to see the world enjoy the fruits of their labors.

Let us labor on in the enjoyment of what liberties we have, ever hoping that some sweet day the world will bring us over all its Santa Claus fanacies. May the influence of C. C. Moore, the Infidel, extend in a geometric ratio annually until mankind become rational in matters of religion.—CHAS K. KIMBERLY.

Goss Right to the Spot.

Beebe, Arkansas.

I see my time is up for the Blade, but we have no notion of having it stop because good old Brother Moore is gone. I know Brother Moore I once spent a day with him and his wife, and I thought him a grand old man. Let us now turn our attention to the living and go on with the good work of FreeThought. I am glad and proud to know that the Blade has not gone down in size and quality, to my mind the blade of March 4th was the best for FreeThought that it has been for years. Brother Hughes has gone at the clergy with a sharp pen and I am glad of it. He places argument that makes the Christian wonder why he can't answer it.

The "Blade, A Mystery" makes the Christians have less faith in god and is worth more than Jim's weight in gold, I read that to a Christian and he said: "I never thought of that." That kind of argument is for FreeThought. It makes the Christian stop and ponder and lose faith in his creed. Brother Hughes strikes straight and causes thoughts to arise. While I admire all of our Blade writers, I can't see that any of them write any better for the cause than Hughes. I only wonder that he has not turned his pen loose long ago. Here is my dollar for good fellowship for the Blade and all its friends.—G. B. WYATT.

Blade's Future Bright.

Muncie, Indiana.

Friend Hughes:—The last issue of the Blade is superb in every way. You are the right man in the right place and the future of the Blade was never so bright as it is to-day. T. J. BOWLES.

Encouraging Talk.

Stimnetz, Ky.

Editor James E. Hughes,

Have just read the issue of the Blade of March 4th and want to give my word of encouragement. If you remember I sent in my one dollar for renewal just after the death of my dear friend Moore. At that time I felt like the Blade could never be like the same without Brother Moore for I consider that when a man dies but for my subscription to help the cause that I knew he loved so well.

Now I wish to say that after reading the two last issues can earnestly say they are as good as the best, in fact they have the ring of true art, and especially the Editorial note, "Open for Argument," is done to a Queen's taste.

Wishing you success in your new effort, I remain yours Fraternally—WADE H. MORGAN.

THINKING.

(From Cincinnati Enquirer).

The highest prerogative of a man is to think, and it is in the sphere of thought that his highest capacity is developed. Not only so, but it is what he thinks, rather than what he does, that makes him what he is, and it is uniformly true that as he thinks so will act. "As a man thinketh in his heart so is he."

A great majority of people, either from not realizing the importance of controlling their thoughts or from incapacity of will, allow them to drift aimlessly from one subject to another and to dwell without restraint upon things which should be systematically excluded from the mind. The first step in character building is for a man to take control of himself, not merely to the extent of making his conduct conform to conventional standards but such control as to enable him to direct the current of his inner life. This can be most successfully done by beginning with what may be called a generic choice. We find ourselves in a world where there is always and has been unceasing conflict between good and evil, which make for the promotion of what is higher and lower in our nature. The high privilege is given to the man of saying, with the whole heart, "I will choose to serve the Lord to the exclusion of all else."

I believe it is taken for granted that all of the Blade's subscribers very much regret the demise of our great champion.

How we would like to have had him live on and on even for centuries that he might rejoice with future generations in the ultimate triumph of the great principles and beliefs as he saw them with the eye of reason instead of faith. But Nature's laws are inexorable and many yet, perhaps, the Galilean and Bruno, who never will live to see the world enjoy the fruits of their labors.

Let us labor on in the enjoyment of what liberties we have, ever hoping that some sweet day the world will bring us over all its Santa Claus fanacies. May the influence of C. C. Moore, the Infidel, extend in a geometric ratio annually until mankind become rational in matters of religion.—CHAS K. KIMBERLY.

ORGANS—Mr. despising government and despising law, ordering in methods, out alive in spirit, and alike divided the interests and sympathies of men, and so developed into a very acute form of stomach trouble, terminating in death at the end of only ten days' illness.

During his sickness, he was very patient, bearing his trouble without murmur and very solicitous for the welfare of those caring for him. He said: "I never had a better end man, but I would like to live three or four years longer. I hate to leave these little grandchildren, male as they are so small. I may have spoken a little harshly to them sometimes, yet I loved them just the same." He remained steadfast in his convictions to the end, never wavering for one moment from the belief to which he was sincerely devoted all his life. He retained consciousness until the very last moment, gradually drifting away into the last quiet sleep.

During his life time, the deceased held many positions of trust and never disappointed those who put their trust in him. For several years he held the position of manager trustee of his native township, most acceptable to the people and during the later years of his life he was called upon frequently by his neighbors to act as guardian or as administrator of decedents estates. His uprightness and honesty always insured the most faithful services in these positions and he was so conscientious that he would barely take more than his expenses for the services performed.

Hon. John W. Hanan, a close friend of Mr. Reed for twenty-five years, and Dr. Ferguson, who had lived a neighbor to him for long time, were asked to give addresses at the funeral. Mr. Hanan dwelt at length upon the man's character and the strong qualities that did so much to help his community. Among other things he said: "But we who knew him best have stopped for a moment beside our silent comrade. At such a time it is not meet to engage in petty criticism. Silently, with closed eyes, let us spread the mantle of charity over spot and blemish and sun and shadow, but let us reverently lift Hanan's head from the face of rugged honesty and the great warm heart of love. By these works we shall judge. So by his works, let us take the measure of this man."

SELECTED FROM AN EXCHANGE

The following from the Peoples Press, of Chicago, will be found of interest to those who still relive the Edens story of the temptation and the fall. We had not seen the news referred to but the comment is of great interest.

The following from the Peoples Press, of Chicago, will be found of interest to those who still relive the Edens story of the temptation and the fall. We had not seen the news referred to but the comment is of great interest.

The great mass of the people, whom it is neither, but a protection to good order and thrift, can recognize the two classes only as common enemies.

The labor union official who belches anarchy no more represents the sentinel of labor unison than the multimillionaire who practices anarchy by defying law and evading processes of the courts, the methods of this country's vast honest body of business men.

These diseased growths will have cropped upon labor unions and upon business practices are like hideous and hateful to both. They suffer from it like a man with a cancer.

It is well to remember that the anarchy at neither extreme could exist but for fault in the government. If government were all that it ought to be, no man, set of men, could use it as a tool. And none could regard it as a club.

When the powerful, cunning, prudish Anarchists at one extreme have whipped the rest of their advocates, the noisy little fellows at the other end may be easily flushed.

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The following from the Peoples Press, of Chicago, will be found of interest to those who still relive the Edens story of the temptation and the fall. We had not seen the news referred to but the comment is of great interest.

There is nothing so eloquent as a rattlesnake's tail.

No Indian ever sold his daughter for a name.

NOTE REDUCTIONS.

Hampden: 18 cent, "Special R-

Way," 23 Jrs., 22c. "New R-Way,"

23 Jrs., \$24; "John Hancock," 21 Jls.,

\$20; "Deuber Watch Co.," 21 Jls., \$17;

"Elegance," 23 Jrs., \$28;

"Father Time," 21 Jls., \$22.50; "B. W. Raymond," 15 Jls., \$20; "B. W. Raymond," 15 Jls., \$18.50;

"Waltham," 23 Jrs., \$22; "Crescent Street," 23 Jrs., \$22; "Applerton," "Tracey & Co.," "Premier," 17 Jls., \$18.50; "Standard," \$20; "Premier," 17 Jls., \$18.50; "Waltham," \$20.

The above guaranteed to pass R-Way Inspectors.

Sandwich, Waltham, "P. S. Bartlett," "Elegance," 17 Jls., \$20;

"Deuber Watch Co.," 17 Jls., \$17;

"Elegance," 17 Jls., \$17;

"Father Time," 21 Jls., \$22.50; "B. W. Raymond," 15 Jls., \$20; "B. W. Raymond," 15 Jls., \$18.50;

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"Waltham," 23 Jrs., \$22; "Crescent Street," 23 Jrs., \$22; "Applerton," "Tracey & Co.," "Premier," 17 Jls., \$18.50; "Standard," \$20.

The above guaranteed to pass R-Way Inspectors.

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Editorial

(Continued from page one).

a jesting way, and it is pounced upon as a delicious morsel to be handed from pulpit to pulpit throughout the length and breadth of the country. Such a theme has long been a popular one with the clergy, and they have invariably used it to frighten the poor, timid birds in their flock from feeding upon the grains of truth.

History records but few recantations made by any Freethinkers of prominence. There are cases, however, where insincerity in an adherence of professed adherence to Freethought has been followed by an alleged change of heart. Reference might be made to Jos. Barker in America and Geo. Bishop in England. Both were Freethought advocates, men of an apparent brilliant mind, yet both abandoned the cause of Freethought and undertook a Christian propaganda with equal intensity to which they had previously advocated Freethought principles. Reasoning from cause to effect the change in both cases can be well understood. Bishop got a fat job in the Church of England and Barker was made the recipient of numerous Christian gifts while on the verge of starvation in Nebraska.

For years the clergy gave their attention to Paine and Voltaire, but the assertion that either of these recanted is too threadbare to need refutation. The old arguments have been worn to a frazzle, and it is impossible to patch them up again. Christians, in late years, have professed to see in the conversion of the late Col. Robert G. Ingersoll over his brother's grave, an alleged change of heart, unmindful of the fact that following its delivery he undertook to lecture all over the country on Freethought topics with the same ardor and sincerity that had characterized his previous efforts. Nor is he alone in these Christian slanders for the followers of Christ have ghouled their way into the graves of numerous other Freethinkers and professed to have heard them call upon the name of Jesus.

It was not to be expected that the late editor of the BLADE would escape this crusade of Christian calumny. Since his lamentable death we have received numerous clippings from newspapers, sent to us by friends and subscribers, which purport to quote his last utterances and make him call upon the name of God. This has induced glaring headlines printed in large, black type, with a picture of Editor Moore, in which it is said:—

"MOST NOTED INFIDEL SPOKE GOD'S NAME BEFORE HE DIED."

And the paragraph in the alleged news item goes on to say:—

"Whether he accepted the existence of a God before he died is not known. His wife says she faintly hoped so, as he had said not long before he expired, 'What a beautiful day! I want to thank God, if there be a God, for this beautiful day and all that He has done for me.'"

Never was there greater outrage perpetrated by man upon his fellowman. It would be tame to designate the author of that fake as being merely guilty of telling an untruth, he is a liar and in fact a common, every day liar. Merituary motives may have inspired it but the man who first gave that lie to the press for publication has less conscience or honor in his make-up than an oyster and as deficient in moral backbone and decency as a banana.

In a dispatch sent to a Cincinnati paper by a Lexington correspondent concerning Mr. Moore's death it was stated, in substance, that the friends of the deceased were wondering whether he had died "with a prayer upon his lips, or a curse." Another fake of the first water and another slander upon the name of the dead.

Readers of the BLADE may rest assured that Editor Moore died just as he had lived, true to his honest convictions, true to his home, to his family and his friends. He did not call upon the name of God or mention the name of God in any manner. It is doubtful if he ever thought at all upon the subject in his last moments. Neither is it true that "his wife said the family hopes so." The family did not hope so and Mrs. Moore sharing with her distinguished husband a belief in Freethought, she could not have said so, and the family never expressed such a wish. Mrs. Moore gave denial to all such rumors shortly after her husband was buried.

Further it was not necessary that Mr. Moore should have died with either a prayer or a curse upon his lips. Disbelieving in a personal God who could and would punish or reward humanity for deeds done in the flesh and entertaining no regard for the Christian form of faith, he could not have prayed. On the other hand it does not follow that because a man refuses to pray that he must necessarily curse. It is safe to say that Editor Moore never uttered a curse in his life. Less reason was there for him to curse as his life was drawing to an end.

Such reports are as flimsy as the alleged miracles of Christ and are of as much value to mankind. The end of Mr. Moore's life came as calmly and as peacefully as a summer night in June. He did not dread death, but felt the pain of an eternal separation from those he loved and who loved him. The consciousness of a human duty done and a human work achieved gave an orient coloring to the mist of death, more sweet and grand for him than all the expected glories of the New Jerusalem taught by the fanatical followers of Christ.

When reduced to its last analysis the only claim the clergy have to public support is based on the presumption that they promote the natural welfare by keeping God in a good humor. Should the deity contract a case of sulks an extra liberal cash collection will usually bring him around all right. Sometimes it takes the imprisonment of a Free-

thinker or two to do the business and when they could get a man like the late C. C. Moore in limbo then the Lord gets actually gay. Dire predictions are made if these small sacrifices are not forthcoming and if the predictions fail to materialize then we are told the immutable has changed his mind, the Lord hath repented himself and given heed to the protestations of the clerical hurdy-gurdy that he was not doing the proper thing. What a miserable conception of the creator.

Christian advocates condemn science because it is not yet made perfect and point to its changing theories as proof of its fallibility. The same kind of argument would also condemn music because of an occasional discord and banish the sun from on high because of its spots. Every religious cult is but more or less crude expression of a people concerning matters religious, the poor garment with which finite man would clothe infinity. All history, sacred or profane, contains many fables amid the truths they record that even the satirist of Cervantes was sorely tempted. No, indeed, science is not yet perfect, and what is more it never will be, but it has done enough to scatter the foolish fables upon which the entire Christian religion has been built.

CHOOSING A PROFESSION?

Lexington is a city of schools and colleges. Its exceptional educational opportunities have caused it to be denominated the Athens of the West. Here hundreds of young men and women are graduated every year and most of them are sent into the world to struggle as best they can for existence. One very naturally wonders what becomes of them after they leave the college and could we still follow them their lives might form an interesting study. They cannot all be successful. Numerous failures must be counted among them. Doubtless many of them find out when too late that a college education alone is not enough to insure a livelihood. Then comes the disappointment.

If a college educated youth is to succeed in the world his first and greatest requirement is power. It does not matter how much he knows or how much talent he may have, if he has not the ability to transmute his acquirements into practical power, he will become a failure. This age is one of hard, practical common sense. Theories do not avail. The great business world does not ask, "What do you know?" but "What can you do?" "Can you make use of what you know?" In other words the world wants men who can do things, not dream of them or indulge in theories concerning them. If the student has learned to think in practical terms, if he has used his college experience as a grindstone to give to his faculties and sharpen his mental powers; if his education has been a calling out, or an expansion of the forces within him, and not a mere stuffing or cramping process, the world will not keep him waiting long for a place. The world wants men of action, men who can step out from the crowd and lead instead of following.

The first years after graduation mark the dangerous period in a young man's life. In the majority of cases the graduate is generous and susceptible. He has faith in men and institutions; he is optimistic and does not realize how quickly contact with hard facts and actual conditions will tend to harden him, to lower his standard and dwarf his ideals. He has not learned to fully appreciate the demoralizing, brutalizing influence of a mere money-making career, which strangles all the finer instincts, dries up the sympathies, dwarfs the growth of the higher self, marbles the affections and crushes out of life all that goes to make it strong. At such a period in his career he is unable to realize that the highest character cannot be developed under a low and sordid aim.

One of the greatest questions a human being is ever called upon to decide is the choice of a career. In the selection depends one's entire character and destiny. No man can afford to choose an occupation merely because there is money in it. He must learn that the highest success is not living-making, money-making, or fame-making, but man-making, woman-making and character-making. Manhood and womanhood overtop position, wealth, vocation and titles, and are greater than any career.

"He who steals my purse, steals trash," that is Shakespeare.

"He who fleches from me my good name, etc., that is nonsense. Reputation is but the ephemeral dew on character's everlasting gold. Don't measure everything by the standard of wealth or fame. Don't start out with the idea that poor and obscure men and women are necessarily failures. The brother, or sister, or perhaps, mother, who remained at home to earn money for a living and to pay your college expenses may be a far greater success than you can possibly be considered.

It is not spectacular achievement that tells; the work of the world is done by toilsome plodding. A genius, in the ordinarily accepted sense of the term, is so seldom that it would be safe to eliminate him as a factor in human progress. The men that do things are those who have a genius for work.

You like the new appearance of the Blade? Do you enjoy reading it? If you do, might you not have a friend who would enjoy reading it also? Hand him a copy. In time he might become a subscriber and you help the Blade and the cause of Freethought at the same time.

Is it not wiser to long to live for something, instead of living to long for something? The world needs men of action, men of strength, men with the will to dare and do. When the crowd sees a man boldly pushing to the front it steps aside to allow him to pass. It's the man who gets in front that wins.

earth."

THE ABOVE OF GODS WHOSE SHRINES NO LONGER BURN

The light that shines from Reason's forum, the battering force of logic, the indisputable truths of modern science which successfully demonstrate the immutability of natural law, precluding the miraculous, have made serious inroads upon the Christian faith, and to such an extent that there are abundant evidences on every hand of a general "spiritual unrest" permeating every Christian sect.

These signs multiply daily, says the Saturday Globe, of Utica, N. Y., and it declares that the enlightened of the age is disatisfied with dogmas which were accepted without reservation, even a generation ago, and this enlightenment demands that the creeds be so amended as to conform to the liberality of the times. Continuing it says:

"The Episcopal church sees in higher criticism a way to meet this demand. In brief, this criticism is to harmonize the contradictions in the Bible, to expunge miracles which have dubious claim to the supernatural and to retain those which are supported by reason and the strongest of proof."

"Presbyterianism is gradually dismissing doctrines long held sacred, the most repugnant of which is predestination, which is abhorred by the rising generation of the communion, and is otherwise setting itself abreast of modern thought."

"Methodism is relaxing its devotion to beliefs long dear to its heart. The latest evidence of this is that its oldest and most conservative university, Peabody, at Greenastle, Ind., has ordered the study of the Bible to be optional where heretofore it has been obligatory. No denomination has exceeded the Methodist in devotion to the good book or been more insistent upon its reading whenever possible. This departure has awakened widespread attention and proves that in the most orthodox denominations unrest is at work upsetting long cherished doctrines.

"The Baptists find their adherence to close communion prevents the church from allying with itself a large following who are not members and who believe the sacraments should be open to them by virtue of attendance upon and belief in the church, and further, in aiding in its maintenance."

"The Lutherans, like the Catholics, are satisfied with ceremonial; the agitation for a modern interpretation of scriptural pronouncements has made only slight headway."

"Singularly, a few perceive in this dissatisfaction with old-time dogmas the seed out of which will spring Christian unity. On its face little evidence of such an eventuality looms up but spiritual reforms take unlooked for course at times. The religious conscience is changing to-day as it never has before under tranquil influences and the temper of even intellectual churchmen is to that effect that which does not accord with reason. Holding to this, they want to bring the church nearer to the Rationalism of those outside the fold in order to win them over, and, at the same time, to put at rest the fears which beset them on occasion. They look upon evangelical adherence to revelation as being the great and primary cause of backsliding and of swelling the millions outside of pure influence. They believe its most repellent doctrine, that of endless punishment after death, is the largest contributory cause in driving people toward infidelity and in fortifying the position of those who have long defied the invitation to come into the church."

"Evolution in belief is looked upon with intense disfavor by a large class of Christians. This element not only believes the principle is mischievous but that its acceptance will not bring back any considerable number to the fold. The contention is made that if revision is conceded it simply begets doubts in the minds of the orthodox and makes them more ready to break away. It will not satisfy those demanding the overthrowing of the old system. So neither side can profit by the departure. Nevertheless the revisionists hold fast to the idea that the Bible must comport with reason and by doing so can it be a consistent guide to salvation—one which will appeal to the intelligent conscience by striking out supernatural narratives which discredit Christianity and which furnish its foes with a club to beat down the cause of religion."

"Higher criticism has a large clerical following, stronger as it may see. The men who have studied the subject more than any other class, who are actuated by the highest motives, believe the time is at hand when something must be done to check the growth of unbelief, to present doctrines which can be conscientiously accepted by the enlightened and which in turn will prevent thousands from lapsing into indifference or worse—the complete rejection of the message from on high."

GOSPEL OF COMMON SENSE.

Although the most persecuted, and in some countries the most despised, among the people of earth, the Jews are the most liberal, the most progressive and tolerant of the rights of others. True, indeed, they had their age of savagery and their epoch of barbarism before reaching the golden era of civilization. Years upon years of captivity and slavish sub servience had converted them into a band of marauding guerrillas. Compared with Attila's murderous J-ews, the Hun who followed

Attila were avatars of mercy, and the Sioux who trailed with Sitting Bull were Good Samaritans. With but a casual perusal of the Bible and a comparison of the crimes committed by the Kurds in Armenia with those perpetrated by "God's chosen people" in Palestine, will prove that the followers of Allah are but amateurs in the art of outrage. Doubtless, any other people, brutalized by centuries of bondage, then turned loose without country or government, with only ignorant prophets for guides and avaricious priests for law-givers, would have become equally cruel and would have adopted a deity equally devoid of mercy and

a stranger to justice. The god of a people is, and must of necessity ever be, a reflection of themselves, an idealization of their own vices and virtues, a magic mirror in which, Narcissus-like, Man worships his own image. To assume that the Bible which relates the excesses of a nation of semi-savages, is inspired, is a damning libel of the deity they worship.

All this, however, was in the barbarous past. Things have changed. With that keen perception and conception which characterizes the Jews they have become one of the grandest people that ever dwelt upon the earth. A more intellectual and progressive race is unknown to human history.

Some time ago an instance of this was given in the public prints. Rev. Dr. J. Leonard Levy, pastor of the Congregation of Rodeph Shalom, in Pittsburg, delivered an address upon the subject of the "Gospel of Common Sense." Save for his theological sandwich the address is a beauty and to supply our readers with a view of this man the address is given below. Were there more preachers like him the world would be better off. He said:

"Common sense is the rarest sense used by man. Ever nonsensical and absurd explanation is sought for facts of the universe and the phenomena of existence before a common sense view is considered or accepted. A reference to history will show that mystery and might have held sway over man than common sense. This view is not surprising when we remember that it has been the policy of the dominant party in church and state to keep the people ignorant, to deny them access to the fountains of knowledge. Quacks, charlatans and clowns were only too often regarded with reverential piety, the people licked the hands which carried the whips wherever they were scourged. But a new day has dawned, the reign of ignorance is over, the era of knowledge is coming, and in spite of evidence that reason is not yet supreme, and logic is still denied due authority, we may see the advance of progressive ideals and a considerable respect paid to a common sense interpretation of conditions as they are, and of things as they ought to be."

"With advance of knowledge there has likewise been an application of common sense principle to the interpretation of religion. The place once given to dogma and creed and confessions and articles of faith, is being invaded by the common sense party. It is being gradually understood that religion is not something mysterious and mythical and mystical, but a yearning of the human soul to get into right relation with the infinite soul; and men, when they are honest, sincere and consistent are beginning to overhaul the nursery containing the broken dolls of ancient superstition, to the end that sound, sane and safe views replace the ancient childish conceptions. It is being shown that religion is a matter for this world, rather than for the next; that it is to modify and influence life here on this earth, rather than to form a life insurance policy for the next; that it is a mode of life rather than a belief; a source of deeds rather than a number of creeds."

"I desire to take this opportunity to give it as my conviction that unless we apply the principle of common sense to religion, as to all other experiences of man, we shall have a rebirth of quackery and charlatans and the fair name of religion will be defamed and its purpose defaced. Every form of superstition robs common sense just as every form of true religion invites common sense. We must show that we have no sympathy with those who sacrifice honesty between the two thieves, hypocrisy and intolerance, and we must make it manifest that we are not opposed to what people really and truly believe, but only to that which they pretend to believe even when it is contrary to common sense."

WOULD YOU LIKE ONE?

Suggestions have been made by several of the Blade readers that a memorial pamphlet be published in our late Editor Charles C. Moore. Owing to the additional heavy burdens we have had, assume through his death in order to keep the Blade going we have had but little time to even consider them. Now, however, we are prepared to take the matter up with our friends.

Of course, our readers will understand that we must assume some risk in publishing such a memorial, yet deem it a duty that is owing to the dead. To make it a success and pay the cost of publication it would be necessary to sell at least 1,000 copies at 15 cents each. If we can get that number of subscriptions we can get the memorial out inside of the next thirty days.

Such a memorial would contain the addresses at the grave delivered by Mrs. Josephine K. Henry, Dr. J. B. Wilson and Hon. Moses Kaufman, with the biographical sketch written by John R. Charlesworth from the Lexington Leader. We would also give a half-tone picture of Mr. Moore and such other matter that would be both interesting and appropriate.

We could sell those at 15 cents for single copies or 10 copies for \$1.00. They would form excellent literature for distribution and do a great deal of good.

Now, friends, let us hear from you. If you feel you would like a copy of the memorial send in your subscriptions and we will publish it.

From the foundation of the world falsehood has been the defensive weapon of the fool. Assail him with logic and he answers with lies; lash him with sarcasm and he retorts with calumny; impale him on the rapiers of ridicule and he deluges you with brutality. These are the tools employed by the laborers in the vineyards of the Lord when dealing with Freethinker whom they cannot bulldoze.

Let us have your order for the memorial pamphlet of Editor Moore. We want to issue at once.